2: Covarrubias R-5 (1930-1933) 1938
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824 surely die, and it is only on certain days that work concerning bamboo may be safely undertaken. Yet life in Bali would have developed along different lines had bamboo not existed on the

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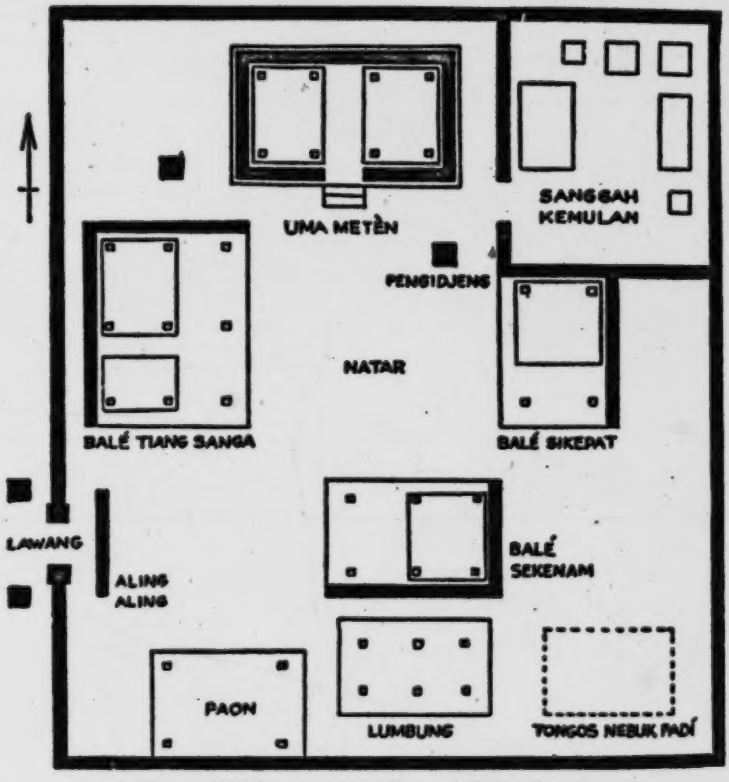

A Typical *Pekarangan* — Plan of Gedog's House

island. Out of bamboo they make the great majority of their artifacts; houses, beds, bridges, water-pipes, musical instruments, altars, and so forth. It is woven into light movable screens for walls, sun-hats, and baskets of every conceivable purpose. The young shoots are excellent to eat, while other parts are used as medicine. I was told that the tiny hairs in the wrapping of the new leaves are a slow and undetectable poison like ground glass

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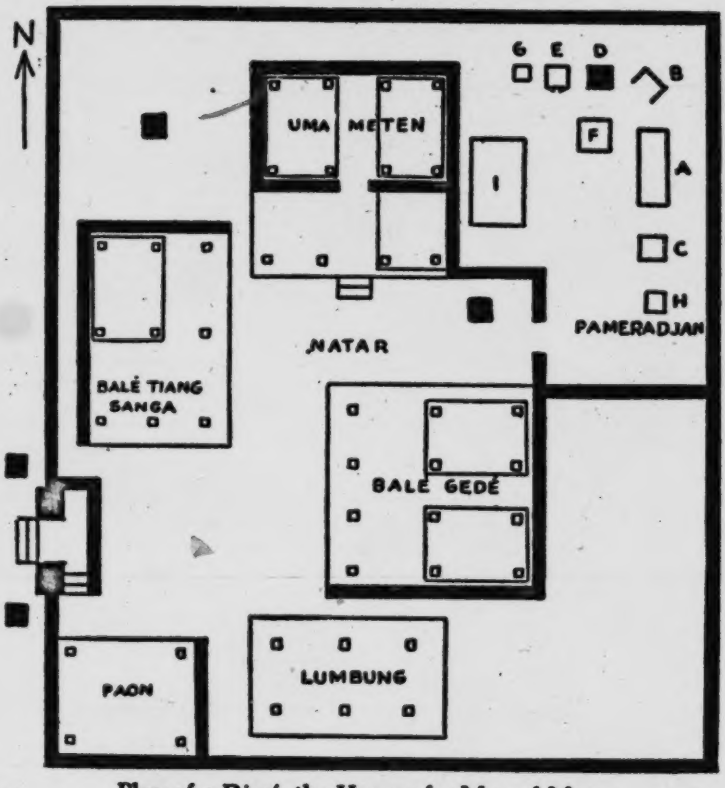
and tiger's whiskers. Bamboo combines the strength of steel with qualities of the lightest wood. It grows rapidly and without care to enormous size.



Plan of a *Djeró*, the House of a Man of Means

A — Kemulan
B — Padmasana
C — Mendjangan Seluang
D — Gedong for Gunung Agung
E — Saréa
F — Tadjok
G — Taksú
H — Ngurah
I — Balé Piasan

Social and economic differences affect but little the basic structure of the home. The house of a poor family is called pekarangan, that of a nobleman is a *djeró*, and a Brahmana's is a griya, but these differences are mostly in the name, the quality

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coconut wood. Generally one or two sides of the *balé* are protected by a low wall and between the house posts are built-in beds or platforms of wood with springs of bamboo, also called *balés*, where distinguished guests sit cross-legged to eat, or where, with a mattress added and screened by a curtain, they are put up for the night.

In Belaluan everybody was up even before the first rays of the sun outlined the jagged tops of the coconut palms, awakened by the raucous crowings of the fighting cocks. In the indigo semi-darkness of the dawn the women were busily sweeping the yard and bringing water from the village spring. The first thought of the men was for their pets; to line up the bell-shaped cages of the fighting cocks out on the road by the gate so that the roosters might "amuse themselves watching people go by." The cages of the cooing doves were strung up on high poles for them to enjoy the morning air and the sunshine, and the flocks of pigeons, trained to fly in circles over the house, were released for their morning exercise. As protection from birds of prey, they had small brass bells around their necks that produced various humming sounds as they flew round and round until they tired, when they came down to be fed.

After a refreshing bath the men started for the fields without breakfast, taking along a snack — rice boiled inside of little diamond-shaped containers of palm-leaf called *ketipat*. More substantial food was taken to them later if they had to remain in the fields all day, but they returned at noon for lunch if there was not much work or if the sawas were near. Meanwhile the women fetched sheaves of unhusked rice from the granary, spread them on the ground to dry in the sun, filled the *gebah* — the large water-basin in the kitchen — and started the fire for the day's cooking. A kitchen is a simple roof of coarse thatch supported by four posts, with a bamboo platform at one end — the kitchen table — and a primitive mud stove at the other. Often a crude figure is modelled out of the same clay of which the hearth is made to

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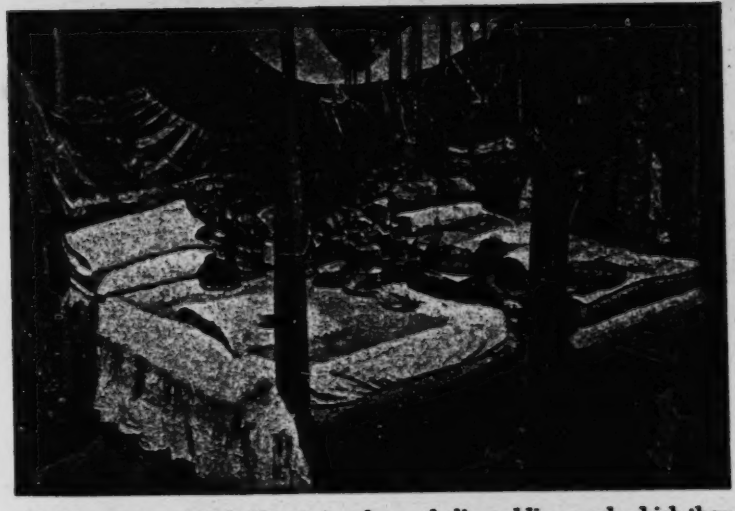

A bridegroom and his bride stirring the symbolic wedding meal, which they must cook and eat together. BELOW, two beds provided with special marriage offerings, ready for a double wedding ceremony

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Balinese Women